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WEEKLY REVIEW.

—The third of December was observed as a day of Prayer for Missions by the Church of England, both this year and last. It is stated that whereas in 1872 there were only 28 candidates for Mission work connected with the C. M. S., of whom 9 were accepted, in 1873 there have been 100, of whom 24 are expected to be appointed. The *Madras Record* suggests that the time for the season of prayer should be changed to the first week in January when Christians of various denominations are accustomed to wait upon God unitedly. The week of prayer in 1874 will occur from January 4th to 11th. We hope to announce the arrangements that may be made for its observance in Bombay.

—The Methodists at Lanowlee are proposing to erect a Church, their meetings having hitherto been held in one of the rooms of the Railway Station.

—The managing committee of the Jubilee Banquet of the Oxford Union caused some dissatisfaction, by assigning to Dr. Manning, *Popish Archbishop of Westminster*, a place of precedence over two Anglican bishops.—The Mexican Congress have lately decreed that the Church and State shall henceforth be separate, that religious corporations shall not be allowed to possess property, that an end shall be put to monastic orders, and their establishment by any denomination absolutely-forbidden. The Anglican Church in Antigua and St. Kitts have accepted disendowment in preference to concurrent endowment. The Free Church of England party intend to start lay Mission services, commencing at Battersea. Bishop Price will license the men.—There are 8 churches connected with the Am. U. P. Missions in Egypt, with 431 communicants, with an increase last year of 100.—There are now 11 daily prayer-meetings in London, chiefly at noon.—On Sundays there are services in 11 Theatres and Music Halls.

—He who claims to be the successor of Peter, the son of Jona, requires, to support himself in his fishing-hut on the banks of the Tiber, £1,300,000 a year. The *Unita Catolica*, a paper devoted to his interests, says that the money sent to the Pope as Peter's pence alone, from 1861 till now, is about 400,000,000 fr., or 16 millions sterling. This will give him about £3,000 a day. There was a day when the tax-gatherer came to levy the tribute from Peter, and when our Lord came to the help of his disciple by enabling him to get the piece of money from the belly of a fish. He could of course, with the same facility, have enabled him to fill all the vessels and chests in his house with silver and gold; but the miracle stopped with the solitary *stater*, in value one rupee. The Pope is raising great outcries because he is dismissed from temporal Government. Peter found even the temporalities of the Jerusalem church too much for him, and in conjunction with the other disciples called an Œcumenical Council, not of bishops but of church members, and asked to be relieved that they might give themselves continually to prayer and to the ministry of the word. By the by, with three thousand pounds a day what a cloud of souls might be got out of purgatory daily! It is further stated that a Society has been formed in Belgium for collecting waste paper and selling it for the profit of the poor Pope. It is said that there is no reigning sovereign whose civil list even approaches that of Pius IX.

—We have already mentioned the work of the Rev. A. Norton at Bhosawul. Mr. Norton has now a circuit that extends to Nagpore and Kamptee in one direction and to Jubbulpoor in another. In using the word circuit we have simply reference to his actual preaching engagements, remembering that at the extreme stations mentioned, there are honoured servants of the Lord prosecuting mission-work. Mr. Norton will probably be joined by a colleague from Bombay shortly, which will enable him to devote himself more exclusively to work among the Natives at an unoccupied centre, perhaps Ellichpoor.

—We hear with much pleasure of the arrival of a lady to engage in Zenana work in Bombay in connection with the Society for Female Education in India. Mrs. Crawford, to whom we refer, has pursued medical studies in England, and has availed herself of the opportunities afforded by hospitals in England to become practically acquainted with diseases and their treatment. Mrs. Crawford resides at the house of the Secretary of the C. M. S., the Rev. Mr. Robertson.

—We have been favoured with a diagram showing the value of the Notes in Circulation from 1867 to 1873. This diagram is 6 or 7 feet long, and shows the uninitiated two rivers pursuing a very erratic course, which we cannot but hope is the right one.

—It is matter of thankfulness to God that the collision which occurred at Budlapoor last Saturday was not a very fatal one. A larger number of men were on the ballast train, and the carriages were completely smashed, yet nobody was killed.

—A contemporary mentions the arrival in Calcutta of Bishop Harris of the Methodist Episcopal Church of America. He is on a tour of visitation to the churches of that body on this side of the globe. He left San Francisco in September last, has visited the Mission churches in Japan and China, and will now visit those of India.

—A Contemporary, mentioning the arrival of Bishop Harris from America, at Calcutta, speaks of him as his lordship. American bishops, whether of the Episcopal or Methodist Episcopal Church are not thus designated. The Superintendents sent over to America by Wesley received there the title of bishops, and it has continued to be applied to their successors.

—As mentioned in our last, it is proposed to have an All-day Meeting on the 26th, next Friday, at Falkland Road Hall. The meeting will last from 10 A.M. to 4 P.M., and there will be an evening meeting at 7½ o'clock. Among the first exercises there will be a Bible reading, after the plan that has been found so interesting and profitable in America and England, of late. A subject is taken, and the various texts of Scripture, illustrating the different aspects of it, are successively read by different members of the congregation. After each text has been read the person in charge of the meeting makes a remark or two showing how it bears on the subject. The subject next Friday will be "Answers to Prayer." There will be thanksgiving for blessings received; songs of praise; one or two discourses; personal testimony; but the greater portion of the time will be devoted to prayer. There will be an opportunity for bringing forward special subjects of prayer. Christians of all denominations and seekers of salvation are invited. There will be no restriction as to coming and going, no one being expected to remain through the whole service unless so disposed; but it is believed that a good number will be glad of the opportunity of waiting thus upon the Lord the whole time. There is at the present time more than usual interest in the churches of Bombay, generally, we believe. Many are feeling that they have been living below their privileges, and many are discovering that the Lord can use them in working for others. It is time to seek the Lord till He come and rain righteousness upon us. Let our friends at out-stations pray that there may be an outpouring of God's Spirit at this time. The devotees of fashion are full of their schemes for killing time; let Christians be equally earnest in seeking to be filled with the Spirit, that they may, in the best sense, redeem time for themselves and others.

—We have been favoured with a copy of the collected numbers of *The Monthly Visitor* for 1873. This is a periodical of 8 pp. 8vo. issued monthly at Ahmedabad. Among other interesting papers is a valuable series of articles on the Brahmo Somaj, some extracts from which will be found in our Miscellany. The cost of the *Visitor* is only 8 annas a year. We should think that a good many would subscribe for a number of copies, to give to English-reading Natives; and we should think that by a little effort in our Mission Schools many students would subscribe for it.

—There is now a reactionary movement towards Hinduism among educated classes of Bengal. The *Mirror* acknowledges it. The *Daily News* says—

Baboo Kali Mohun Doss, one of the intelligent

pleaders of the High Court, who had been separated for a long time from the orthodox community of his caste, for acting contrary to the Hindoo religion, has lately been undergoing expiation, and has re-entered into caste. We hear that the Baboo spent rupees five thousand for the ceremony, and he will spend the same amount for erecting a temple of Shiba, upon the funeral ground of his father, and giving feasts to Brahmins and Pundits.

It has often been remarked that young Bengal was much in advance of young Bombay, with respect to the disregard of caste and of idolatry; but it would now seem that the former has not the courage to hold its advanced position, but is beating a dishonourable retreat. This is a great triumph for caste. A native journal in Bengal devotes four columns to a jubilant account of the expiatory ceremony. It seems that Baboo Doss formed a "Society of Brothers" with the express object of extinguishing caste by promoting intermarriages.

—We have been favoured with the following from a friend in Madras:—

You will be glad to hear that a young Brahman, a student of the Wesleyan Anglo-Vernacular Institution, Madras, was baptised here yesterday. He had been about 2½ years under instruction. His father is the headman of a Hindu temple. Eight months ago, when his only son seemed desirous of becoming a Christian, he removed him to a distant village, where he was detained three months. He continued stedfast and returned to Madras as soon as he could.

Four students belonging to the institution have been baptised this year. So many years had passed away in Madras without cheering instances like the above, that some had begun to think that baptisms were not now to be expected in connection with English institutions. Such an idea is fatal to Missionary success. The results are largely according to our faith.

—We have much satisfaction in mentioning the arrival of Miss Norris from America to join the Bombay Mission of the Am. Board. We are pleased to see the following regarding this lady in the *Indu Prakash*:

"We notice, with satisfaction, the arrival in Bombay of a lady medical practitioner, Miss Sarah F. Norris, M.D., who has regularly graduated at a Medical College at Boston, U.S.A., and has for the past three years been engaged practising in hospitals and in private circles. Her chief attention has been directed to the study of obstetrics and the treatment generally of women and children. We consider her coming among us a fortunate circumstance, and think that her services will be vastly acceptable to the native female community, especially native ladies, who, as is well known, have the strongest objection to being attended by a male practitioner, and have been known to suffer for years rather than submit to the alternative. It is, moreover, a well established fact that many of the practices of native *accoucheuses* are exceedingly injurious to life and health, and the fact of a lady thoroughly competent by education and practice being established here will no doubt be hailed by the wealthier natives with gratification. Miss Dr. Norris, we are told, intends to apply herself sedulously to the acquirement of the vernaculars, but may be consulted at her residence, the American Mission House, Byculla."

—The *Indu Prakash* is a good deal taken aback by the marriage of Rao Bahadoor Mahadeo G. Ranade, Subordinate Judge of Poona, with a girl 11 or 12 years of age:

"He has been one of the most prominent among those who have brought about the re-marriages that have taken place in the Marathi Brahmin community; he has been one of the ten or twelve excommunicated persons that were excommunicated by the bull of Shankaracharya for their open and unreserved advocacy and support of the widow marriage cause, and one who has patiently borne that excommunication without any effort at retraction."

Our contemporary thinks that to be consistent, Mr. Ranade should have married a widow. But it seems to us that a man may very consistently oppose the prohibition of widow-marriages, and yet marry one who is not a widow. If the position taken up by the reformers were that marriage with a widow is the only proper thing, then the gentleman might very well be taken to task. But their position is this: You *may* marry a widow, not you *must*. Still, we can but regret that Mr. Ranade has married a child instead of a young lady. The evils of widowhood among Hindoos spring out of the fact that marriages take place in childhood, or rather out of the fiction that the *tumasha* in which a boy and a girl play the bride and bridegroom is really a marriage. Marriages can only properly take place between parties that are marriageable, and nature decides that children are not such. At the present moment Hindoos are mad on marriages. After a long interval during which the planets did not favour marriages, they have reached a brief period that is propitious, and all the children are being "married" in hottest haste, as though the safety of the realm depended on it. If Mr. Ranade's bride is under twelve, the marriage is one of *convenance* rather than of mutual inclination, and it would have been better to wait a couple of years or so to allow her ideas to mature and give some value to her assent.—We have omitted however to notice one statement made by our contemporary, namely, that Mr. Ranade, the Subordinate Judge of Poona, has married this child against his own inclination, under compulsion from his father. Now it certainly is not the province of a father to dictate to his own son whom he shall marry. It is just in this sort of culpable dependence that the wretched system of infant marriages finds its strength. Our Native Judges are not of late adorning their office. One declines to go to England on public duty, because Caste forbids him; and another marries against his choice, marries an infant, because his father has arranged it. As independence is one of the qualities most desiderated in a judge, these revelations are not very encouraging.

—The *Bombay Gazette* has an interesting and well written communication pointing out that the essence of Christianity is *Christ himself*, not Christ plus special organization of Bishops and Priests, as Bishop Douglas would have us believe. The following extract is made from Canon Lightfoot's Commentary on Philippians:

"If we would learn what he (Paul) held to be its (the Gospel's) essence, we must ask ourselves what is the significance of such phrases as 'I desire you in the heart of Jesus Christ,' 'To me to live is Christ,' 'that I may know the power of Christ's resurrection,' 'I have all strength in Christ that giveth me power.' Though the Gospel is capable of doctrinal exposition, though it is eminently fertile on moral results, yet its substance is neither a dogmatic system nor an ethical code, but a Person and a Life." "Its distinctive character is that in revealing a person it reveals also a principle of life,—the union with God in Christ, apprehended by faith in the present and assured to us hereafter by the Resurrection." "Above all it ['the kingdom of Christ'] has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength."

—The *Madras Church Missionary Record* has a notice of the religious awakening in Travancore, referred to by us a few weeks ago. The movement is in the district between Cottayam and Quilon. The following extracts are from a letter received from Rev. Henry Baker, of the C. M. S.

On my return from the Bible Revision at Quilon last week, I called at some of the places said to be affected by the revival. The Rev. Mr. Mateer, of the London Mission, had been also to three Syrian churches to the south of Quilon in his own Mission, where a great interest has been manifested in the same way, and I believe he agrees very nearly with me in my conclusions. I would therefore say that all the places where a revival has now manifested itself, are just those where for years past the Lord's faithful servants have been diligently preaching and labouring in faith.

To the south the more immediate cause of excitement has been the visit of some of Aroolappen's followers from Madura and Tinnevelly; and perhaps the preachings of two brothers of the Rev. J. Joseph, true and able evangelists, employed in the Mavelikara district. The subject of the Tamil men in their exhortations has been repentance, the immediate appearance of Christ at his second coming, with a kind of inward inspiration as to places were they were to go, and whom they were to preach to. Some small boys and one or two girls thought they could prophesy; some men and women beat, bruised, and damaged their persons; others groaned and saw sights: but in a vast number there has been a permanent reformation, not from fantasy or fright, but real sorrow for sin, in earnest prayer, ceasing from evil, and striving to fulfil duty.

At Kuneete Mr. Joseph has service in the church every morning, and at some house or other every afternoon, when crowds meet; his wife and mother-in-law spoke very reasonably, and go to Brahmins' houses and preach to the inmates faithfully. Nearly all night while staying there, I heard some one or another praying alone, expressing fear of sin, love to Christ, and unpreparedness to meet Him. There was a frequent repetition of the same petition, but still some beautiful thoughts were expressed by some slave lads who, now free in Christ, are learning to teach others. At Cayencolum, three Catanars and a large body of people seem to be really affected, also at Devalacurra.

At Edathaway I went to see a Catanar, an old friend, an able preacher; here we had service in the Syrian Church. The Catanar, with a number of school boys and some thirty men, sung a revival hymn to a Tamil tune; then I preached, others came in, and then, during prayer afterwards, some emotion in crying and groans was exhibited; this my friend checked. Another hymn was sung, and he pronounced the blessing. Here, the week before, a Catanar of the neighbouring church had come in to rebuke; he returned to mourn and pray after a reasonable manner; asked his family why they had put so ignorant a fellow as himself into the ministry, and on becoming more calm, proceeded to read and speak to others, went to his father's slaves, got an old man he had often abused to come to his house, made him sit in his own place, earnestly begged his forgiveness, gave him water to wash, and food to eat. Some Nairs crowded to see, and as I learned from an eye-witness, some of them said "Well, this is and must be of God." Another rich man I have known for years as one who persecuted his Christian servants, ever in law suits with his family, and credited with many an outrage, came to this church, remained for instruction; after a few days begged to be allowed to partake of the Lord's Supper; went to his elder brother, fell at his feet, and confessed numerous hostile acts; returned a Nair land he had got by nefarious means, and is trying to lead a new life.

A friend has sent us the following extract from a letter lately received by him from China:—

When we left Hangchow the students were gathering there for the grand provincial examination which takes place every 3 or 4 years, and considerable anxiety was felt by some of us lest there should be a disturbance against the missionaries got up by them, but, through God's mercy, they are all dispersing quietly. A short time ago we saw in the paper that another R. C. missionary had been murdered at some inland city. A. spoke of it to our Consul here, and he said, "well, you know, I can't pity them, it serves them right," and then he went on to tell some anecdotes of R. C. priests when he was acting French Consul. One was as follows: A priest got into trouble in some Chinese city and was badly beaten, according to his own account, so Mr. A. demanded satisfac-

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tion and at last got the Mandarin to promise a sum of money. When all was settled, he told the priest he might return, but to his surprize, the man said he was afraid to go alone and begged the Consul to take him there in a gunboat; this he refused to do, but said he would take him in his house-boat, and he at last consented to go. On arriving at the place, which they did early in the morning, before light almost, Mr. A. saw the priest preparing to go on shore, and asked him what he meant; he said there was a Christian man dying on shore and he was going to give him absolution. "Well, wait till we have had breakfast and I will go with you," said Mr. A. Oh no, the priest would not and could not, and when Mr. A. expressed surprize at the sudden change from fear to confidence in the man, he replied, "duty before danger." So he went and Mr. A. waited breakfast for him till 10 o'clock, when he again made his appearance. After breakfast he again prepared to go on shore and did not wish the Consul to go, but he insisted, and after a while the priest's mysterious conduct was explained, for Mr. A. discovered that he had gone so early on shore in order to forestall him and to visit the principal Mandarin in the place; and he assured him that the Consul had arrived in a gunboat, and if the people did not turn Christians at once he would bombard the city; in consequence of which he had been able to baptize 600 people that morning!! Now though Mr. A. and others know so well what these priests are, yet they have never published these things, but allow the constant extravagant praise to be given to the "Catholic" missionaries, and the Protestants to be run down, as they often are, in the papers without any opposition. I suppose they are afraid of these unprincipled men.

The Bombay Guardian.

SATURDAY, DECEMBER 20, 1873.

MANIFEST JUDGMENTS.

In our last issue was a paragraph from the *Overland Mail* giving an account of the sudden death of a Spirit Medium at Birmingham, *just as a reference to Christ had* fallen from his lips. The man, Benjamin Hawkes by name, had been giving an account of a *séance* in which (according to the statement made) the Apostle Peter had so manifested himself that he (Hawkes) had been enabled to take him by the hand and he had distinctly felt the pressure of the Apostle's hand. Flesh and blood cannot inherit the kingdom of heaven, and the body of Peter is supposed to have been left behind him when he was put to death; but that, we suppose, would be a very small difficulty to the spiritualists. But Hawkes was not satisfied with the honour of having shaken hands with one who had been dead 18 centuries; the recklessness with which these people exalt their wretched hallucinations above the most sacred teachings of Scripture has often been noticed; but on this occasion the medium went so far as to argue that as Peter had appeared to him, so our Lord and Saviour Jesus Christ appeared after his crucifixion to the assembled disciples, and doubting Thomas satisfied himself of the reality of Christ's presence by thrusting his hand into the side of his Lord. All Christianity rests upon the resurrection of Jesus; if Christ rose not from the dead, ye are yet in your sins, says Paul to the Corinthians; and all things considered, we may well believe that the Spirit of God who is the Spirit of Truth, heard with profoundest indignation this blasphemous attempt to place Christianity upon a Spiritualist foundation. At all events, the words were no sooner out of the man's mouth than he fell back dead. The audience, before whom he was lecturing, supposed that he was in a trance, or under 'Spirit control;' but when they found that he was dead, they quickly dispersed horror-stricken. We remember witnessing, in *other* days, a scene in Don Giovanni where the reckless hero, challenged by the statue of the king, gives his hand, which is clasped as in a vice by the hand of the statue, and disappears, dragged down into the invisible world by the power with which he is trifling. The thing could not be contemplated, even in fiction, without a thrill of horror. But here we have the stern reality of facts.

There is a great disinclination in these days to believe in special judgments; and anything corresponding to the judgment upon Ananias and Sapphira would be explained now-a-days by natural causes. It is very true that God is ordinarily in no haste to take vengeance upon his enemies and despisers; he chastises men by allowing them to go on in their chosen way, filling up the measure of their iniquities. Nevertheless, we cannot doubt that God does from time to time interfere to solemnize the minds of men by some striking act of sudden retribution. They that observe providences have providences to observe.

These Spiritualists are engaged in a work that is strictly forbidden in the Scriptures. All attempts to hold converse with the spirits of the dead were prohibited, under the penalty of death, in the Old Testament. We suppose it matters little whether there is such a thing as having converse with the spirits of the dead, or not; witchcraft, necromancy, sorcery, these are condemned on the ground of what they profess. God demands of man faith in Himself, nor will He suffer us to address any other than Himself, in the spirit world. Paul, in his 1st Epistle to Timothy, says: "Now the Spirit speaketh *expressly, that in the latter times some shall* depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons, *δαιμονιων*), speaking lies in hypocrisy.

The fact that men in this sceptical age have no difficulty in accepting the "revelations" of spiritualism, goes far to substantiate the ground taken by Nelson in his "Cause and Care of Infidelity," that it is the heart rather than the head that leads to scepticism. Men are in their hearts alienated from God, and hide themselves from him as Adam did, and resist the truth because it would bring them to God, and welcome error because it seems to shield them from Him whose laws they have broken and whose service they like not. And the proof of this appears in the readiness with which they allow themselves to be turned away from belief in the Bible by the shallowest arguments, and the equal readiness with which they allow themselves to be persuaded of the fantastic conceits of spiritualism.

At the time of the American Revolutionary war, about 90 years ago, an incident occurred in New Jersey, which we find recorded in Stevens' History of the Methodist Episcopal Church:

"The Chapel in Trenton, N. J., was occupied by troops. That of Salem was not projected till about the close of the war; it was the fourth in the State and was hardly better than a barn. It was often besieged by mobs, till at last the magistrate interfered and protected the feeble society. A profane club of the town continued the persecution in burlesque imitations of the Methodist worship, but was suddenly arrested by an appalling occurrence in one of their assemblies. While they were amusing themselves with jocular recitations of hymns and exhortations, a female guest rose on a bench to imitate a Methodist class. 'Glory to God,' she exclaimed, 'I have found peace; I am sanctified; I am now ready to die.' At the last word she fell to the floor a corpse. The club, struck with consternation, never assembled again." Vol. I., p. 417.

We believe that a volume might be filled with well attested instances of divine interpositions, though we are well aware that many instances are brought forward which do not rest on adequate testimony. These manifest judgments occur most frequently in times of revival when Christians are strong in faith and thorough in consecration.

ANGLO-ROMANISM.

We have been favoured with a pamphlet containing two sermons preached Oct. 12th and 19th last, at St. Mary the Virgin's, Oxford, by the Rev. J. W. Burgon, Vicar. One of the sermons is on the Oxford Diocesan Conference, and the other on Romanizing within the Church of England. The first sermon is simply an introduction to the second. The Conference referred to was a meeting of several hundred members of the Church of England, chiefly laymen, to consider some means of arresting the Romanizing tendencies in the Church of England; nothing very tangible seems to have come out of the Conference. Referring to the Ritualists, or Romanizers, as we should perhaps call them, Mr. Burgon says:

Their method is found to be above all things to introduce the nomenclature and phraseology of Rome; whereby Englishmen's ears become gradually familiarized to a vocabulary which represents tenets which their Church entirely disallows.—Next, these men assimilate the furniture of God's House, and especially of the Lord's Table,—as far as they possibly can, to the Romish type: so that you might sometimes suppose that you must surely be in a Church belonging to members of the Romish Communion.—Then further, they openly adopt minor practices of the same religious body which it were perhaps unreasonable to do more than censure as indiscreet, and disallow as mischievous: but which unquestionably by degrees familiarize the mind to a style of teaching which as yet is happily all but unknown among us, and pave the way for the introduction of yet graver irregularities. What is more serious, by adopting Vestments, and Ornaments of the person generally, unauthorized for the use of our parochial clergy, but worn by the clergy of the Romish Church, these men display their secret sympathy with the teaching which those vestments symbolize, or with which at least they have been hitherto exclusively associated; and thus, by a side-wind, doctrines are recommended which it would be found impracticable to advocate openly.—To this must be added significant gestures, significant postures, significant acts. I refer especially to the Consecration of the Eucharist with the back towards the people: which by the way is insisted upon with a vehemence which shows that those who practise it regard it as a very important act indeed; but which certainly has been unknown to our Church for full 300 years,—and is only familiarly known to us now as prevailing in Churches under the Roman obedience.

Let me candidly declare,—(though I may offend some of you by the avowal, which really I should be very sorry to do,)—that some few of the things I have hitherto mentioned,—taken singly, and in their less offensive forms,—would have occasioned me little real anxiety. Something *must* be allowed for idiosyncracy. Men *will* have their crotchets. It is after all no business of mine, or of yours. When the offending party is older, he will perhaps think better of it. When he finds that it occasions pain, he will probably give it up. Besides, it is for the Bishops to notice such things: and surely, (one tells oneself,) a few firm and faithful words spoken in love by one armed with apostolical authority in such matters, and to whom canonical obedience has been solemnly vowed, *must* prevail. Let me hope that you would yourselves have been disposed to show the same forbearance,—which in all sincerity, I advocate.

But really, when "High Mass" and "Low Mass" are familiarly spoken of; and a congregation is openly invited "to pray for the soul" of such an one, recently departed;—when wafers are given

instead of bread: and the cup is no longer "delivered into the hands" of the communicant; and the latter part of the prescribed formula at communicating is industriously omitted;—when Confessional-Boxes are thrust into our Churches; and the Lord's Table is so contrived that it shall be impossible for the officiating Priest to comply with the Rubric which prescribes that he shall "stand at the north side of the Table;"—when Extreme Unction is deliberately administered to the dying; and "Mass" for the soul is said in the chamber where the man is lying dead;—when the recitation of the *Magnificat* is made the special occasion for clouds of incense; and it is becoming plain that "Vespers" are to be made a "function" in the Blessed Virgin's honour;—when a second and even a third "altar" is set up in a Church,—one of them, you may be sure, in honour of "Mary," (which is surely against the law of the Church and of the land:)—lastly,—(for I gladly close this sickening enumeration of acts of unfaithfulness unexampled in our Church, happily, since those excellently learned and truly holy men, whom just now it is the fashion in some quarters to revile, delivered it from the bondage and the corruptions of Rome;)—lastly, I say, when we encounter tokens of an unfaithful yearning towards Romish tenets, Romish practices, Romish institutions,—so that to conform our Services, our usages, our Ritual, as far as practicable to the Romish type, is evidently the grand object of the restless and unscrupulous party I speak of: the result of which is that we cannot always recognize our own clergy when we see them; and (when the "*Stations of the Cross*" or the new "*Litanies*" are being recited,) may be excused if we fail to recognize our Prayer-Book Services either]:—*then*, silence becomes no longer possible. It is to connive at the scandal to witness it without remonstrance. A snare is being laid for the young and unwary against which they must by all means be set on their guard. A dishonour is being done to our Church, and by her own Ministers too, which is not to be endured. I can no longer rest until I have expressed my sentiments freely before you on the subject.

This is well put. It shows that the Romanizing party are marching steadily and successfully forward. Will they be for a moment stayed by such opposition as Vicar Burgon's? We fear not. Hitherto they have gone steadily forward, watching carefully the signs of the times, accommodating themselves to men's prejudices by plausible professions, making a point where they could, counting the cost of every step, keeping well together, and the result is that they are now so nearly in possession of the citadel of the Church of England, that sermons much more eloquent than these would avail nothing to keep them back.

We make another extract; it relates to the doctrine of the Lord's Supper:

Yet, this, which hath been the emphatic teaching of our Church for upwards of three hundred years; this scriptural and primitive doctrine of the Holy Eucharist which our martyrs sealed with their blood, and which every illustrious Father, Doctor, Confessor of our Church in turn hath upheld, illustrated,—and, as well by example as by precept, taught and enforced;—(I may be allowed to speak with some warmth on this subject in the Church where Cranmer was tried; and within a few yards of the spot where he stood to be preached at before he suffered,—for it was against one of yonder columns that he was observed to lean:)—this, the unmistakable teaching of the Church of England, I say on the subject of the Holy Eucharist, it is just now the business of a small party within the Church to overthrow by every means in their power. They make no secret of their intention. Openly, from the pulpit, they discourage actual Communion. More than that, they station officials in front of the Lord's Table even to repel. "Eucharistic Adoration" is now openly enjoined, in place of, and in preference to, Eucharistic participation. All present, I say, are instructed to remain,—not to partake, but to worship. And to worship *what?* Let those few unfaithful brethren answer the question,—(for they best can,)—who ring a bell (according to the Romish method) when they perform the act of consecration; and those who, in defiance of the Church's Law, elevate the consecrated elements in the presence of the kneeling crowd. Schools of children are introduced at such seasons. Is it in order to familiarize the minds of the coming generation with the unfaithfulness which their Fathers abhorred? If it be *not*,—let us, once for all, have it explained to us *why* the symbols of Romanism are thus persistently tampered with? Some of these people *profess* themselves as strongly opposed to the reality as *we* are. Then why, I repeat, are they for ever trifling with its most significant symbols? Meanwhile, the Romish dresses,—and the Romish lights,—and the Romish incense,—and the Romish gestures,—are all industriously reproduced: and the title of "High Mass" is freely adopted by the party generally: and it is boldly proclaimed by these unfaithful men that the thing is fast coming back among us as well as the long-since-abandoned name.

We think the preacher deceives himself when he speaks of all this as the work of 'a few.' It may be that they who are in the van of the movement are few; but they are simply the pioneers, opening the way for the many who are following them; and thus it has been all throughout this movement. There are a few who take the lead and are more or less laughed at for their extravagance; but they speedily get their revenge by seeing a good many come forward to occupy their position, leaving them at liberty to indulge in some more advanced extravagance.

Mr. Burgon is not to be reckoned among Evangelicals, though he thus denounces the Romanizers; he is evidently a High Churchman, judging from the following:

I have to warn those into whose hands this publication may fall against supposing that they have found an ally in me, if the utmost order in Divine Service, joined to surpassing beauty in the furniture of God's House, is any offence to them at all: if conspicuous zeal, (aye, zeal which may sometimes overleap the limits of a severe discretion,) does not enjoy a large measure of their sympathy. With Clergymen who deny the doctrine of Baptismal Regeneration, and apparently think *anything* good enough for the House of God, I have far less sympathy than I have with the Mediævalists themselves. Such persons are simply out of court. They have "neither part nor lot in this matter."

The preacher probably thinks that he has cleared himself of all responsibility for the Anglo-Romanism which he deplores, by these protests; but we cannot say that we are at all sure that he has not helped it forward. The full-blown Ritualism which he so vehemently exorcises, has its legitimate root in some of the things that he delights in. He tells us that he communicates fasting on Sundays and Saints' Days, at 7 A. M. As for after-dinner Communions, I consider, he says, that they are not to be tolerated, as they certainly *never* are necessary. He probably would except that Communion at which our Lord himself brake bread and gave it to the disciples; this was not merely after dinner, but after supper. He says that he has no manner of sympathy with those who are dissatisfied with the Book of Common Prayer, who are crooked on the subject of Infant Baptism, terrified at the sight of a surpliced choir, or of a handful of fresh flowers on the Lord's table, or of the sign of the Cross; he declines to throw in his lot with such. Well, he is just where the leaders of the Romanizing party were a little while ago. He may strike a halt, and be very angry with others for not stopping with him, but this does not exonerate him, we fear, in the all-searching eye of God, for the impulse that is carrying the others forward. The Romanizing movement resembles in some respects the movement of one of the great Alpine glaciers, so stealthy yet so certain. The people with whom Mr. Burgon so dreads to be identified, who do not believe in Baptismal Regeneration and the sign of the Cross and surpliced choirs, have, we think, a much truer instinct than himself regarding the movement.

TEXTS AND THEIR MEANINGS.

Now is my soul troubled; and what shall I say? John xii. 27.

Two of the disciples had reported to Jesus that certain Greeks who had come up to worship at the feast desired to see him. Jesus was probably in the inner court of the temple, to which the Greeks were not allowed access. He sees in it a providential indication that all things are ready for the fulfilment of the promise given 2,000 years before to Abraham,—"In thy seed shall all the nations of the earth be blessed," and proceeds to announce that the hour for his glorification is come. But how very different the sense in which he uses this word from that in which it would be understood by some that heard him. Just before, we have an account of the triumphal welcome given him by the people of Jerusalem, when they went forth with palm-branches of victory to meet him, spread their garments in the way for him to tread on, and hailed him as the long-expected King of Israel. The raising of Lazarus had made a great impression upon the people of Jerusalem, and they had reasoned it out to their own satisfaction that one possessed of such sublime powers would find it an easy matter to expel the Romans and give to Israel once more the independence and preëminence that belonged to the chosen people of God. Their lives would be safe indeed under the guidance of one who had the keys of death; they might laugh to scorn the utmost power of the enemy. The disciples of our Lord shared these ideas with the rest of the community; all the teaching of the Master had failed to disabuse their minds of the impression that he would set up a temporal kingdom, a kingdom in which the temporal power would be made subservient to the spiritual ends in view. Their imaginations would be powerfully stimulated by the plaudits of the people, and they were looking with intense interest to Jesus at this moment to know what the next great step should be. Surely he will see that the prize is just within his grasp; that this is the moment that calls for energetic action, for swift decision; it were madness to remain *inactive and let the golden opportunity slip by;* now, Jesus, speak the word, lift thy hand, bring fire from heaven, strike terror to the hearts of Pilate, and Herod, and the High-priest, and the Pharisees, and take to thee thy great power and reign; for who beside thee has the right? The people have done their part; they have acknowledged him and welcomed him right royally; they have placed themselves at his disposal; they wait his bidding; let him now assert his right to the title of King of the Jews.

It was a harrowing moment for the Saviour. His soul was deeply troubled. How strange it would seem to all if he should now do nothing and go on quietly teaching, leaving the authorities in undisturbed possession. They have, so to speak, opened a door for me by their fearless demonstration, they have themselves hurled defiance at the rulers by proclaiming me King of Israel, and I have not denied that this title belongs to me, as Messiah; I can see in the eyes of my disciples, the joyous expectation with which they await my next movement; and yet it is clearly presented to me that I must trample on these hopes of theirs, and instead of crushing the powers that be, must allow them to crush me and those that are rallying around me. My soul is troubled, because I so clearly see the revulsion that will take place in the minds of the disciples and of the multitude of half-believers when they see that I put forth no power to recover them from the dominion of the idolatrous Romans. What shall I say to my Father? Shall I say, 'Father, save me from this hour: the grief, the humiliation, the laceration of my sympathies are more than I can bear.' But for this very cause came I unto this hour; all the steps that I have taken hitherto have been in the direction of another salvation altogether than what they now dream of. 'Father, glorify thy name.' Immediately there came a voice from heaven, saying, I have glorified it and will glorify it again. The glory of God is in the manifestation of His perfections. Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit. It would have been a small matter for Jesus to turn aside from death; but it was only on the cross, only by the shedding of his blood, that he could lay a foundation for the

kingdom of heaven in the hearts of believers. Before he entered on his ministry, the God of this world came to him with an offer of the kingdoms of the world if he would only consent so to modify his Messianic ideas as to bring them into some kind of harmony with the ideas of the Jews; and now that he has come to the last choosing place, where the road forks, leading in one direction to present glory and power, and in the other to the cross, the tempter would fain renew his proposal. But the prince of this world has nothing in him. I, if I be lifted up, will draw all men unto me, not Jews only, but men of all nations, tribes, and tongues. This was the third time in his ministry that the Father spoke audibly to him from heaven, and it shows how great the crisis was, and how much it cost the heart of Jesus to subject his people to the confusion and darkness of that time. The voice came for their sakes, to assure them that the strange path on which Jesus was now entering, was the path chosen by infinite wisdom and love.

Notice.

Received for the family of the late Mr. Thomson: J. B., Rs. 2; H. M. B., 15.

Epitome of News.

Saturday, December 13, 1873.

—*Bombay Gazette:* "If the statements in the home papers as to the way in which the late Mr. Thomas Baring disposed of his vast wealth be correct, our present Viceroy must now have, probably the largest private fortune of any man in India. In the Western Presidency, at all events, it would be impossible to find a native possessing any thing like a million and a quarter of ready money, in addition to large estates and the princely income of a high office."

Yet in 1865 there were three Natives that fell for 3 crores each, or more.

—Aden telegram, 12th: The British troops are now marching through Arab districts, 200 more soldiers have gone from here to join them.

—The *Hour;* Paris, November 12: "The evidence given before the Court to-day was a continuance of what I recorded in the latter part of my last night's letter respecting the rations and the victualling of Metz; but it was, if possible, even more deplorable than what preceded it. Talk of our English blunders—of the muddles and mistakes that took place in the Crimea and have at times been prevalent in India—why nothing that we ever did, not all the commissariat or other messes that have contributed to our losses since we first wore red coats, could, if taken together, hold a candle to what seems to have been not the exceptional but the rule in Metz. As I sat listening in silent amazement at witness after witness bearing the same testimony, I kept wondering to myself what enemy of France caused all this fearful amount of dirty linen to be washed in public. And pray note that nothing we heard, either yesterday or to-day, contributed in any way whatever to inculpate the prisoner. The evils noted were far above his or any man's control. They form part of that crop of which the seeds were sown by Voltaire and Jean Jaques Rousseau, the crop of those accursed doctrines by which every man believed himself born to command, but none thought they ought to obey."

—*Indian Statesman:* "The question has therefore arisen whether it would not be desirable to hold two separate examinations, one for those who really purpose to carry on University studies, which would therefore be a Matriculation examination in the strict sense of the term; and another of a lower character for those who would seek a certificate merely with the view of obtaining more lucrative employment than would otherwise be open to them."

Monday, December 15.

—Murdansha Sherifsha, the murderer of Mr. Thomson, was executed on Saturday. The *Gazette* says—"He was brought to the jail from the House of Correction at day-break. At six he was visited by his moolla, who endeavoured to obtain a confession from him as to the motive he had in murdering Mr. Thomson, but he sharply told the priest to go on with his prayers and then be off, after which he asked the persons in charge of him for some sweetmeats. At seven o'clock his fetters were struck off, and he was pinioned—operations which he submitted to in sullen silence. At half-past seven he was led out to execution."

—The shares in the Bombay Coöperative Society are being freely taken, but chiefly in the mofussil, says the *Times of India.*

—In the same we have this account of a woman murdered by her husband in the street at Bhownuggur, the public quietly looking on: "Meeting her in the market a few mornings ago, carrying a water pitcher on her head—it is said on her way to the house of one of her 'loves'—the husband made a sudden attack upon her with a tulwar, and cut her down. The woman clasped her hands round her head and neck to protect herself, but the man continued the attack and cut through her fingers in attempting to sever her head from her body.—A number of persons—including police—stood looking on; but nobody interfered until an Arab boy rushed out of the crowd, closed with the murderer, and arrested his hands. But the woman had nine wounds and died soon after."

—An account of the Roorkee Camp of Exercise in the same, says: When Alva and Alexander of Parma took the field in the Netherlands, it is reported that they were accompanied with a whole brigade of prostitutes. These things are recorded as matters of history and pointed to as vices for the present generation to avoid. Good soldiers as these Spaniards and Walloons were in their own day, I have no hesitation in saying we have better soldiers here, better intentioned, and better disciplined: it is with regret then that I have to notice the presence, if not of a battalion, at least of a strong detachment, of these wretched beings in camp. Those who say soldiers can't do without them, libel foully our countrymen, and their arguments should be set aside as idle words. The argument that the women will come whether we like it or not, is, if true, a disgrace not to our military but our civil authorities. Surely they could be expelled and kept clear of camp with no great trouble.

—There are 11,000 men under arms at Chinchwud, besides several thousands of camp followers. *Times of India,* Chinchwud: "Would a force, sent from a Camp of Exercise, be more efficient than a force which had not had that training? Opinions vary so much that I shall not venture at present to give mine, but will content myself with pointing out *one or two things, which seem to warrant* the conclusion that these Camps really are practically useless. If they are to teach troops to rough it, they signally fail, for the soldiers are supplied with every comfort, have their rations, their porter, and everything as in barracks, while the Chief has issued an order that parades are to end in sufficient time to allow of the men being back in their respective camps by 8 a.m., to prevent them suffering from the sun. The order is a good order, and a considerate one, but it is not calculated to inure men to hardship."

—Captain Prideaux succeeds Mr. Kirk as British Consul at Zanzibar.

Tuesday, December 16.

—It is said that Syad Selim, who killed his father the late Imaum of Muscat and shirked the payment of jewels in Bombay, has seized on the fort of Gwadur.

—A Captain Bain is calling attention to the mismanagement of the P. & O. Co.

—*Bombay Gazette:* "Lord Napier of Magdala is expected to arrive at the Camp of Exercise at Chinchwud on the 20th instant, in time to witness the grand manœuvres that are to be performed by the troops on the last three days of the Camp."

—The Rangoon and Prome Railway is about to be commenced.

—The Ooty paper hears that "the prospect of the gold diggers in Wynaad is not encouraging. A ton of quartz was crushed, and only one ounce of gold was discovered."

—Out of 1,025 candidates who presented themselves for the matriculation examination this year in Bombay 355 have passed successfully. The number passed during the year 1870 was 142; 1871, 227; and 1872, 378.

—*Daily Telegraph:* "Advices from Bermuda give an account of the wonderful escape from almost certain death of a petty officer of H.M.S. Seagull, named Lock. During the passage from Ascension, and in the midst of a heavy squall, orders were given to shorten sail, when Lock, a fine young fellow and very popular with the crew, was thrown by a lurch of the ship from the topgallant yard into the sea, a distance of 80ft. The alarm was given, the engines stopped, the lifebuoy let go, and the boat lowered, but it was thought to be a forlorn hope, and after twenty minutes had elapsed a gun was fired to recall the boat, which returned and was duly hoisted up. Lock was known to be a strong swimmer; but more out of respect for the poor fellow, whom all regarded as gone for ever, than with any hope of saving him, the ship lay to fully an hour after the accident. As the crew were gloomily peering over the bulwarks into the black waters a faint cry was distinctly heard right ahead, and then arose such a cheer as only British tars can give. The boat was again lowered with wild haste, and from its crew presently came up, loud above the whistling wind, a shout of joy. In five minutes more Lock stood upon the deck. He burst into tears, and, adds our informant, we all stood around viewing him as one verily risen from the grave."

—*Indian Statesman:* "A woman in Madras named Manoo Boyee, having some trumpery cause of displeasure towards her son, a lad of fourteen, fastened him up to a post in the verandah of her house, and proceeded to brand him with a heated iron ladle on the face, arms, and legs. And this female fiend was aided in her inhumanity by another Jezebel as wicked as herself."

This sort of thing is not so rare as one would suppose among the mild Hindoos.

—*Times of India:* "Several times we have put forward and strongly supported the proposition that the sepoys of the Native Army, when once their drill is learned, should be trained somewhat after the manner of Sappers and Miners, and their services be made available for road making, bridge building, military, and other public works."

We are glad to learn that the first step in this reform has been taken, the Deolee Irregular corps having thus been utilized.

—By January 31st, 1874, says the *Times of India,* "we may hope to know how the spring crops will turn out. If they fail, we shall have to face a real famine; if they are good, we shall have, in Behar at any rate, only great scarcity and very high prices."

—The new steam mail service between Singapore, Queensland, and New South Wales was inaugurated on November 18th, by the departure of the *Sunfoo,* the first steamer of the line.

Wednesday, December 17.

—The metre gauge is adopted for the line from Agra to Ajmere, and the question now is if it should be adopted for the line from Ajmere to Ahmedabad. Mr. Currey, Agent of the B. B. and C. I. Railway, suggests that it should not be adopted south of Pahlunpore.

—The Madras *Native Public Opinion* relates a terrible case of "insolence" by a European towards a native while travelling on the Madras railway. It says that at the Arconum station, a native gentleman, a member of the Legislative Council, got into a first-class carriage and found there a European gentleman—a chaplain—who "asked him how he dared to invade the sacred precincts of the carriage with himself and luggage, knowing that a European was there"—that on being told of the standing of "his native fellow-passenger," he was still dissatisfied, "and seems to have been as loud as ever in his curses on niggers." The reverend gentleman, the Rev. Francis Jackson, Railway Chaplain, now writes to a contemporary, who copied the paragraph in question, giving his version of the affair, which is very different indeed from the original. Mr. Jackson says that when he came to the train he found the coupe, which constituted the only first-class accommodation, occupied by a native gentleman, who had his luggage so piled upon the seat as to leave no room for another passenger. Mr. Jackson requested him to be good enough to have his luggage removed, as he wished to take a seat in the compartment, but neither at his request nor at that of the station-master would the honourable gentleman allow his *saman* to be put into the luggage van, and the chaplain travelled in the brake van. Mr. Jackson declares the statement about "curses on niggers" to be a gross libel, for which he will seek a remedy at law.

—The *Bombay Gazette* says that Dr. Bhau Daji is making very slow progress towards recovery.

—The *Bombay Samachar* has the following with regard to the Baroda Commission:—"Some people of Nowsaree complained to the Resident that they had read the proclamation, inviting witnesses to come forward to give evidence, and when they were about to appear before the Commissioners, some of the Gaekwar's officers interfered and tried to prevent their appearing before the Commissioners. The Resident is said to have warned the Gaekwar that there was a public order by the

Viceroy of India that witnesses should be invited to come forward with any complaint they may have to make against the Gaekwar and his officers, and that persons who wished to come forward must not be molested, and that any interference with such persons on the part of the Gaekwar's officers was an insult to the British Government."

—*Times of India*: "Caste combinations for the purpose of defeating the ends of justice are altogether intolerable in the ranks of our native soldiery. It is, therefore, with pain that we hear that some such tacit conspiracy has appeared in the ranks of a native regiment in the Southern Maratha Country. A Brahmin sepoy of the highest caste and sanctity having murdered a woman of bad character whom he had decoyed to his hut, in the midst of the regimental lines, her screams for help were heard at the Quarter Guard, which "investigated" the matter by looking in at the door of the murderer's hut, where he was sitting near the body of his victim, and—"seeing nothing." When the murderer was tried and convicted it appeared that all his neighbours, right and left, (with one or two exceptions, these being Mahomedans) had on the night of the murder been smitten with deafness. At the trial they were, in consequence, quite unacquainted with facts, which had they been in full possession of their senses, must have been known to every one within a radius of fifty yards of the murderer's hut on the night when the deed was done. But if it be true, as we regret to have heard, that the witnesses, who spoke the truth at the trial, have been subjected to persecution on various pretexts, for honestly telling what they knew, we fear that a spirit of caste terrorism may be rising which should be at once unveiled and crushed, in the interests of the native regiments themselves—if for no higher motives."

—Signor Chiarini, Circus proprietor, is summoned by one of the Company for violent assault. Signor Ghetaldi had delivered to Signorina Cuba a letter sent to her from San Francisco. This was the offence. Signor Chiarini after beating the man with one of the chairs of the Esplanade Hotel, then rushed upon him with a knife, but the opening of a door enabled him to escape.

—*Bangalore Spectator*: "It is commonly believed among the people that the main object of the Camp of Exercise is to force all to become Christians! Happy thought."

—The London correspondent of the *Pioneer* writes:—Mr. Adrian Hope, the banker, obtained a divorce from his wife, Lady Ida Hope, this week, on account of her adultery with some foreign Count. Who shall say that the characteristics of blood are not unextinguishable! Lady Ida Hope is the younger sister of the Marchioness of Townshend, who bolted off last year with a man old enough to be her father. Both are the daughters of Lady Fife, who was not a model of propriety—or she was, and most foully and unjustly, aspersed—and the granddaughters of Lady Elizabeth FitzClarence, daughter of William IV. by Mrs. Jordan, the actress, who was not a saint! The sins of mothers, as well as of fathers, are visited to the third and fourth generation, it would seem.

—The *Lamp of Truth* says that the Bishop of Bombay has decided that persons in the employ of the S. P. G., who are in debt, must discharge their debts by the 15th of December, or else be dismissed.

Thursday, December 18.

—*Times of India*: "A large proportion of the terrible catastrophes, which during the last year or two have occurred on the crowded English lines, have arisen near sidings where, on some fatal day, the length proved insufficient for the rolling-stock being shunted, or when that process had not been effected in time. This latter contingency occurred last Saturday near Budlapur, but as yet there does not appear to have been any good reason why the ballast train should not have been safely into the siding and out of the way before the goods train from Poona arrived and smashed into it. Immediately *after* the accident the signal was found set at 'danger,' but those in charge of the 'goods' aver that it was not visible to them in coming up."

—Calcutta, 17th: The latest crop reports from Bengal state that prices are generally steady, and, in some instances, lower, where new rice has arrived in the market.

—Japan, items: Measures are being taken by the Japanese Government to develop the coal mines. —A curious set of rules for the guidance of Japanese residents in China have been published by authority.—The Empress was nearly killed in a carriage accident on the 7th, but happily escaped uninjured—Soyejima has retired from the Cabinet. His successor is said to be a man of great ability. —The Han cases are still being heard.—The Corean question is again talked of as likely to give trouble. —A party of Cook's excursionists are expected from New York at Yokohama.—A sailors' home is being established at Yokohama.—Magnificent fireworks were let off on the occasion of the Emperor's birthday.—The "transit duties" are exercising the minds of foreign residents in Japan as in China. —New telegraphic lines are being constructed.—The shock of an earthquake was experienced on the 12th.

—*China Mail*: Mr. Stoddard, late General Manager of the U. S. N. Co. at Shanghai, has been sentenced to four years' imprisonment for raising money on forged godown warrants.—G. G. Mayne, late manager of the Shanghai and Hongkew wharf, has been sentenced to two years' imprisonment for obtaining money under false pretences from the Deutsche Bank.

—*Indian Statesman*: "On Saturday, the 13th inst., the Bishop of Bombay held a confirmation at the Church Mission Society's station at Sharanpur near Nassick. The service took place in the afternoon, when 39 males and 33 females were confirmed by his Lordship. An address was given in English to the candidates for confirmation, which was interpreted by the Rev. C. F. Schwartz, C.M S. On Sunday, the 14th inst., there was an early Communion service, when 169 Native Christians were present. At the Communion the Bishop was assisted by the Revs. C. F. H. Johnston and R. A. Squires, the Rev. C. F. Schwartz acting as the officiating priest."

—A telegraphic cable is about to be laid to Para in Brazil.

—The *Indian Mirror* says that the Brahmo who was said lately to have stolen a watch is not known to him.

Friday, December 19.

—The *Times of India* says that Syud Selim and two followers made their escape from Gwadur on the appearance of the force from Kurrachee. A proclamation for his arrest has been issued. His younger brother is a State prisoner at Kurrachee.

—The Baroda Commission will soon transfer its sittings to Bombay.

—A telegram from Aden reports that the *Cerdic*, from Bombay, is stranded 13 miles north of Perim.

—Return tickets, available for the next fortnight, are issued by our two railways.

—Private Hunt, of the 39th, Peshawur, is to be hanged for the murder of a native. He first fired at the native with the full intention of killing him, and then when the escort were coming up to take the accused into custody, he deliberately loaded his rifle and fired into the escort, fortunately without effect.

—Deaths last week, 350.

—No public servant whose pay is over Rs. 50 a month is to have medicine at Civil Hospitals gratis.

—*Oudh Excelsior*: "We understand that Mr. Melvill, *alias* Sheik Abdul Rahman, has obtained for his mother-in-law a divorce from her late husband, the Khidmutgar, for the sum of Rs. 2,000."

Selections.

SANCTIFICATION—THE SAINT'S AUREOLA.

From a Sermon preached by the Rev. George Martin.

But perhaps you ask—What is the nature of entire sanctification? What is it to be sanctified wholly? The question may be answered in two ways—negatively and positively. The negative view of entire sanctification is to be cleansed from all sin. The work of Divine grace is then extended to every part of our nature. Fleshly lusts cease to reign. Wordly desires no longer exercise dominion over us. Such feelings as pride, and envy, and covetousness are subdued in our hearts. Our thoughts, desires, and feelings are cleansed from the defilement of evil. Our very emotions are exalted and purified, and the secret chambers of the soul, where imagination revels in gorgeous phantasy, are made pure and beautiful as the palaces of God. Sometimes a naked human heart is a very terrible thing to look upon. It would be a sad and evil thing for the world if men could discern each other's thoughts, and see through the outer coverings and respectabilities of society with a vision keen enough to penetrate its inmost soul. If men could do that, and look right down into each others hearts, it would immediately beget a spirit of universal distrust, and the firmest bonds of society would soon lie shivered and broken. But to be wholly sanctified is to be throughly purged from sin, and cleansed from all moral defilement. It is to be delivered from all false motives and sinister designs, and to possess a spirit of inward holiness that will stand the scrutiny, and meet the approval of Him, whose eyes are as a flame of fire, and whose saints are clothed in the shining robes of spotless purity.

The positive view of entire sanctification is to be filled with love; so that we love the Lord our God "with all our heart, and soul, and mind, and strength." We have all felt more or less the joys of love, and without them the world would be little better than a wide and barren waste. Love is one of the strongest and holiest bonds by which human souls are bound to each other; and by which the whole fabric of society is held together. But the love with which the soul is filled, when it is wholly sanctified by the Spirit of God, is vastly superior to mere natural affection. It is supernatural in its origin. It is an affection, or emotion of the soul, which is produced by the direct agency of the Spirit of God. It is a celestial flame, dependent for its support and nourishment upon being continually fed by that blessed Spirit, whose appropriate emblem was, "cloven tongues like as of fire." It passeth the love of women, and is stronger, holier, and more intensely joyful, than any love which springs from the barren soil of earth. In the third century, the Christian lady Vivia Perpetua had to resist at once the appeal of the tears, and hoary hairs of her aged father, and the wailings of her new-born child. "Greater than Antigone, the Christian daughter, who in other circumstances would have made any sacrifice for a father, could yet, with a heart more deeply wounded by his grief than was her body by the instruments of torture, sacrifice the most sacred human affection to that stronger attachment which with a holy jealousy, admits no hesitation and no reserve."* Mr. Wesley says of many persons in London and Bristol, who had experienced this great blessing, that, "After a deep conviction of inbred sin, *they had been so filled with faith and love*, that sin vanished, and they found from that time no pride, anger, or unbelief." Thomas Basker, one of the old Lincolnshire Methodists, whose case is recorded in one of the early Magazines, says, that in his case—"the fruits of this blessing were uninterrupted peace, confirmation of love, by many precious promises continually kept up in his mind; continued openings of heaven in his soul, and his being fed with the delights of Paradise." Let us remember that entire sanctification means perfect love, and "perfect love casteth out fear." What is more elastic and joyful than love? It is a fountain of hidden joy. Unseen by the world; it nevertheless flows on, in streams of deep and unfailing bliss. It is "a well of water, springing up into everlasting life." If our religion is devoid of love, it is nothing more than a cold and lifeless formality. It is a casket without a jewel. It is a body without a soul. It is a temple without a God. It is the soul's perfect love of God which crowns and sublimates the Christian's life. Perfect love fills the whole soul with ecstacy. It is full of praise, and of holy rapture. It feeds upon angels' food, and as we taste its delights, we echo the sentiment embodied in the well known lines:—

"O love Divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me."

There is another question in relation to this state, which has been the subject of considerable controversy. It is this. Is this state attainable by believers in the present life? We wonder at any one seriously discussing this question, who believes in the Divine inspiration of the Holy Scriptures. For, if this blessing is not attainable—if it is impossible for believers to be sanctified wholly in this present life—then Paul's prayer is a sad anachronism, and in its relation to the present, it becomes nothing more than a vain impertinence. Surely, Paul is not wasting his emotion, and breathing forth his soul after a sublime impossibility! The prayer cannot relate to sanctification in heaven,

* De Pressensé.—"Martyrs and Apologists."

because it expressly refers to the present conditions of life, and the body is included in it, as well as the spirit and the soul. Besides, we are all agreed that we cannot take sin to heaven with us, and that "without holiness no man shall see the Lord." The prayer relates to the present life, and the moment we admit this, the whole verse rings with harmony. Though we live in a sinful world, and though "our earthly house of this tabernacle" is carnal and perishable in its nature; yet such is the glorious perfection of Christ's redeeming work, and such is the nature of His atonement, that we "are complete in Him"—and now, by faith in His blood, we may be cleansed from all sin. The fountain is opened, and all that we have to do is to step in, and be clean. When we are willing to make a complete surrender of ourselves to Christ, without guile or mental reservation, and when thus emptied of all self-will, we receive Christ in His fullness as our perfect Saviour and our sovereign Lord, then the blessing is ours. Mr. Wesley once said to some of the believers who sought this blessing in his day, "Expect it by faith—expect it as you are—expect it *now*."

But in what way are we to expect it? Is it an instantaneous, or it is a progressive, work? We answer it is both. We are to expect it as an instantaneous blessing, because, however slow the stages may be by which it is reached, yet when it is reached, it is evident that there must be a particular moment when the carnal mind is destroyed, and the spiritual life gains complete ascendancy. In some recorded cases the work was very short indeed. The struggle was severe but brief, and in a moment the blessing came, the carnal mind was destroyed, and the soul was suddenly and instantaneously filled with unspeakable light, and love, and joy. Some of Mr. Wesley's converts once said to him, "We thought it was to come gradually: we never expected it to come in a moment by simple faith, in the very same manner as we received justification: yet this was the very way the blessing came." But let us not suppose that while this blessing may be instantaneously received as a distinct experience of the christian life, that it then becomes an ultimatum. No such thing. It is simply that stage of christian growth in which sin dies, and the faculties of the soul become filled with spiritual life and vigour. A caged eagle is a pitiable sight. But it is a glorious sight to see the royal bird spread its wings in the morning light, and sweep majestically through the fields of air as though it spurned the earth, and sought to bathe its plumes in the radiance of a cloudless sun, and revel in the dazzling light of perfect day. And so the soul of many a believer is restless and dissatisfied. It pines like a caged eagle. We would soar, but alas! we are caught and chained to earth, with the strong fetters of worldliness and sin. But when God breaks the fetters and sets us free, then, the soul rejoicing in the consciousness of her new found freedom, rises as on eagles' wings, and soars, and sings, in the full unclouded light of the Divine presence and favour.

Miscellany.

—The *Monthly Visitor* on the Brahmo Somaj writings: The tone of self-assumption and self-satisfaction which pervades all the Brahmic writings, comports but ill with the professions Brahmos make of being earnest seekers after truth. Many very humble looking expressions doubtless occur, but the tone of the whole shows how proud and satisfied Brahmos are with the appearance and profession of humility. There is such a thing as the pride of humility. But the Brahmos hardly seem to understand this. Fancy the intellectual pride of the man who sets up his own fallible, half-instructed reason as the supreme judge in all matters of religion; who takes this set of doctrines and that body of precepts and examines them and says, "I accept this," "I reject that;" and who, when asked the principle on which he receives or rejects, replies that his own intuition is his sole and sufficient guide.

As a fair specimen of the self-important and self-satisfied spirit we are referring to, take the following:—

"Whole India, I may say the whole world, has fixed its eye on the Brahmo Somaj. All our countrymen look up to us. The whole world is encouraging us, there is a favourable wind from every quarter of the globe. Thousand hands are uplifted towards heaven to bless us, thousand voices invoke on our heads the blessings of the merciful God." "The whole country is ready, the whole world is ready, and in the name of God let us also be ready." (Progress of Theism.) The patronising air in which the same writer speaks of the Germans is enough to provoke a smile. "We cannot but feel joyful and congratulate ourselves on this fact [of a theistic church having been established in Germany], *hoping our German brethren will prove themselves worthy of the cause they have so zealously embraced!*" The same writer pats the English on the head as good wise boys and says, "The people of England have seen that the religious nature of the East possesses those elements which the West does not possess [Query, what elements?] *and will do well to borrow!*" Even poor America must come in for a share of this gentleman's patronage—"Unasked and willingly have they [the Free Religious Association of America; it would be interesting to know whether the members number a score] sent us their ardent expression of sympathy and encouragement, and requested us to co-operate with them in the great mission which is common to all theists at the present time. Could we help receiving their offer with enthusiastic hearts? No, we have shaken hands across oceans and continents." Of course the poor little Americans will be humbly grateful for this great man's patronising smile. Brahmo Dharma is the grand panacea for the world's woes, and this great physician stands dispensing it to all the continents with a bland and lordly air.

Any one who reads the Brahmo Somaj tracts will at once conclude that they were written independently of one another. The frequent contradictions, whether real or apparent, are so striking as to preclude all idea of collusion on the part of the writer. Sometimes indeed in books we find seeming contradictions which can be easily explained by a well-read man and shown to be quite consistent with one another. But we fancy it would require more than ordinary ingenuity to reconcile some of the utterances contained in the very small collection of Brahmic literature. To show what we refer to, we shall present our readers with a few specimens.

1. In the lecture already quoted, on "The Progress of Theism," we have this:—"Look around the country, contemplate native society as it was some fifty years ago, and compare it with the state of things you find to-day. There is a theistic church not only in the metropolis, but *in every nook and corner of the country*. Is it by the mere power of human speech that we have been able to establish the church of God *all through India?* . . . . Not only in Bengal, but in *the North-West Provinces, the Punjab*, Assam and Cachar you will now find theistic churches *in vast numbers*." (pp. 9 and 10.) The italics are our own. The date of the lecture here quoted is 17th September 1870.

Now for another extract. In another lecture delivered in Dehra Doon on "The Brahmo Somaj of India"—which lecture has a better method and worse English than any other Brahmo publication we have met with—the writer says in his opening sentence, "The great Brahmo Somaj movement of India, I am sorry to find, is *unknown* to most of our countrymen in *the Punjab* and *the North-Western Provinces*." The date of the delivery of this lecture is 19th December 1870, three months *later* than the lecture which said that Brahmo Somajes had been established in every nook and corner of the country, the lecture which mentioned the Punjab and the North-West Provinces as places where theistic churches *in vast numbers* might be found

2. In the lecture already quoted on "The Brahmo Somaj of India" we are told at page 17 that "Brahmo Somajes have been organised in *hundreds of places* in India;" and yet when at the end of his lecture the writer gives the list of all the known Brahmo Somajes in India, he can muster only eighty-five! The Theistic Annual for 1873 says, "There are now 101 Brahmo Somajes in India."

In 1871 there were in India 423 Christian Mission Stations and 224,258 Native Christians: yet if a Christian Missionary were to publish that there is now a Christian Mission Station in every nook and corner of India, he would either be despised for his ignorant falsehood or men would question his saneness of mind. Does a Brahmo deserve better when he publishes to the world statements which are still further removed from truth? We leave impartial readers to judge for themselves.

—The *Christian:* O poor, tired, unsatisfied soul, cannot this God, almighty, powerful, condescending, tender, cannot *He* satisfy you? Cannot such a one as *this* supply all you need?

When you have such a provision, why do you not use it? Him whom you have trusted to work in you to *will*, trust also to work in you to *do*; that is, simply to put the will into action.

Do you say, "Ah! that is faith. Faith is the gift of God, and I have not received that gift of faith. I must wait till it be given me." And yet, when some great trial or trouble has been laid upon you, have you not trusted God, and has He not brought you through safely? And do you think He who is so merciful, and Himself tells us that "He knoweth our frame," and that He "remembers we are but dust," will He give us a large supply of faith for a large need, and will He withhold a small supply for a small need?

Will you look once more at the illustration above? There was a great supply of gold ready for the poor man's use, but he did not take it. Why do not you take the "gift" that God has for you? Faith is the gift of God; but is not a gift a free thing? God does not say that faith is his gift because He will *not* give it to us; but He tells us that it is his gift that we may take it from his kind and gracious hand.

Are you, perhaps, still trading with something of your own? Are you trading with your strong desires, with your little faith? Or have you brought your very unbelief, and poured it out on that heart, tender as a mother's to comfort, and yet the strength of Israel in war and battle, and left it there, refusing to look at it again, to think of it even, and taking in its place, not resolution, not even faith, but *God himself.*

You are willing; be *obedient.*

Unbelief and doubt is a great *sin.* It is not your misfortune; it is not a trial from God, but a sin: and we are just as wrong to parley with unbelief as if we were to parley with thieving or hatred. Put it right away. "Let God be true, and every man a liar."

How endless, how fathomless are the promises He has given us! They just meet our wants and desires, and are full of promise and hope; but are they also full of fulfilment?

So long as you look at yourself, at your unbelief, your want of faith, they will not be. So long as you look to God, to the One who *can* do all, they will be hourly and daily fulfilled in you and for you.

Do not be always thinking of what you cannot do; think instead of all that *God* can and will do for you and in you. He can do all that you find so impossible, all that Satan is longing, trying to stop you from doing. Very likely you will find it a mighty effort at first to look away from yourself, or, in other words, away from the impossibility of things; but trust the effort to God, and the blessed Holy Spirit will gently guide you even into "all truth," "into all things," and will glorify Jesus in your soul.

You need not be always analyzing your life, and ferreting within. Having put yourself into God's hands, leave yourself there; and as it rises, bring all to Him—your ambition, your desires, your ideas, your hopes, your fears. They do not need to be crushed out of you, but to be brought to Christ, that He may sanctify them, and put them in their right channel; that is, show you how to use them for his service. Just live in the sunshine and pleasure of his presence. You know how searching the bright sun-rays are; so will the Sun of Righteousness and Love search in your heart, and under his beams it will grow tender—a "heart of flesh, and not of stone;" quick to see, quick to obey.

You do not know what a life is before you. Do not be afraid if you get a sudden glimpse at your own utter vileness and sinfulness. Carry it to the Lord Jesus; He knows it better than you do; and leave it with Him, just as you leave your unbelief with Him; and looking *only, only* to Him, you will receive your life moment by moment from Him, and live it moment by moment with Him. He who is Love will lead you gently on over any rough, stony places that may be before you—gently, because *close* to Him—"I in you, and ye in Me;" and the Holy Spirit *will* show you many things, "as you are able to bear them;" and surely, yielded up and obediently following, his "fruits—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," *will* appear in us, to glorify God, and bear testimony to Jesus.

Let it be thus. Let us *take* the good gift of faith! You know it says, "*Taking* the shield of faith."

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TELEGRAPHIC NEWS.

London, December 11th: One of the densest fogs ever known has prevailed for the last three days, partially stopping business.—Her Majesty the Queen has approved of the appointment of Sir William Grey as Governor-General of Jamaica.—*Obituary*—General William D'Urban.—A conference has been held at the Mansion House between the Lord Mayor and a number of gentlemen identified with India, to consider whether the time had arrived to mitigate by public subscription the consequences of the threatened rice famine in Bengal. The meeting was inclined to the conclusion that the time to take action had not yet arrived, and it was consequently resolved to leave the settlement of the question to his Grace the Duke of Argyll and the Lord Mayor.

Paris, 11th: Maitre Lechaud made an eloquent defence of Marshal Bazaine. He read recent letters from Prince Frederick Charles declaring that he never saw Marshal Bazaine until after the capitulation of Metz, but that he entertains very great esteem for him, especially on account of the energy which he displayed in delaying the capitulation. Before the condemnation was pronounced, Marshal Bazaine, pointing to the Cross of the Legion of Honour upon his breast, said—"I have served my country for forty-two years without once departing from the proud motto 'Honour thy Country,' and I swear I never betrayed France."—Bazaine refuses to appeal against his sentence. Marshal MacMahon, on account of legal formalities only, will give decision to-morrow as to the appeal for mercy.

12th: Marshal MacMahon has commuted Bazaine's sentence to twenty years' seclusion, though his military degradation will be maintained. Marshal Bazaine has been spared any ceremony in connection therewith.

Penang, 12th: It is reported that 9,000 Dutch troops landed at Acheen on the 9th inst. without meeting any opposition.

St. Petersburg, 12th: The treaty of peace between Russia and Khiva has been published. It consists of eighteen clauses, fixing boundaries, guaranteeing safe passage to caravans, and permitting the Russians to acquire land and establish factories in Khiva.—It also provides for free Russian transit trade, the abolition of the slave trade and the cession of a portion of the right bank of the River Amou Daria to Bokhara.—*Obituary*—Mr. W. Gore Langton, M.P. for West Somerset.

London, 12th: Cartagena holds out; the bombardment is languid.—Contrary to current reports asserting that the Persian Concession has been annulled because of conditions unfulfilled, Baron Reuter declares that he has strictly fulfilled all the engagements of the Concession, and has only refused certain modifications demanded by the Persian Government.

13th: The Commissioners appointed to enquire into the grievances of officers under the abolition of the purchase system, have informed a retired officer of the Bengal Artillery that the amount awarded by the Presidency Compensation Committee does not affect any claim advanced under the Act for the Abolition of Purchase.—Sir Bartle Frere has read before the Society of Arts a paper treating on the means of alleviating distress produced by the impending rice famine in Bengal.—The intense fog has delayed the departure of the Str. *Malwa* at Southampton; the heavy mails have consequently been despatched via Brindisi.—The bombardment of Cartagena is suspended.

Paris, 13th: Bazaine has addressed a letter to Marshal MacMahon recalling to memory their old comradeship; he says he fears that the impulse of his (MacMahon's) heart has overmastered State considerations; he should have died without regret, since the recommendation to mercy vindicated his honour.

Berne, 13th: In consequence of the recent Encyclical, Switzerland has decided to hand to the Papal Nuncio his passport.

Washington, 13th: Congress has voted a sum of four million dollars for the reconstruction of the Navy.

Paris 15th: Three Republicans have been elected to fill vacant seats in the Assembly.

London 15th: Advices have been received from the Cape Coast up to 17th ult. Reinforcements of troops were then anxiously awaited, there being great sickness prevailing among the fleet.—A partial Kaffir rising is reported from Natal, and troops have been despatched.—*Obituary*—The Queen Dowager of Prussia, Professor Agassiz, Mr. Winterbotham, M.P. for Stroud.—At the final sitting of the International Tonnage Commission at Constantinople, the French and Russian delegates being present, the Commission unanimously agreed upon a Canal surtax of three francs for vessels registered according to the Danubian system, and of four francs for vessels registered under the Act of 1854. Ships in ballast and men-of-war are to be exempt and the tax is to be reduced as the tonnage increases.—The ship *Arabia*, bound from Calcutta to Boston, U. S. A., has foundered at sea; thirteen of the crew, including the captain and officers, were drowned.

16th: Advices from the Cape Coast, dated November 24th, state that General Wolseley has quite recovered from his recent illness.—The bombardment of Cartagena has been resumed.

—*Washington, 16th:* President Grant has proposed to increase the taxation by 42,000,000 dollars. Congress, on the other hand, demands as a preliminary reductions of expenditure.

—*Paris 16th:* Marshal Bazaine goes to Lille L'isle de Marguerite.—The Conservatives in the Department of Finisterre have elected a Radical Deputy: the Conservative Members of the Assembly are greatly irritated thereat, and are urging repressive measures and the restriction of suffrage.

London, 17th: Sir John Karslake, a Conservative, has been elected M.P. for Huntingdon, by a majority of 158 votes.—A violent storm has passed over the Northern and Midland Counties, causing great destruction of life and property.—The *Virginius* was surrendered to an American man of-war on the 16th inst. —*Obituary.*—General Craigie.

—*Madrid, 17th:* General Moriones has relieved and provisioned Tolosa after severe fighting with the Carlist troops.

—*Penang, 18th:* The Dutch announce that they are conquering the forts east of the Acheen River.

PASSENGERS ARRIVED.

Per P. and O. Str. *Bokhara, Dec. 12th:*

From Southampton.—Mr. and Mrs. R. Hughes; Capt. and Mrs. McNeill, 2 infants, and European female servant; Capt. and Mrs. Lambert; Mr. and Mrs. Rivers Thomson, infant, and European female servant; Mr. and Hon. Mrs. Arthur, infants, and European female servant; Mrs. Shephard, infant, and European female servant; Mrs. Cruickshank, infant, and ayah; Mrs. W. M. Stewart and infant; Miss dePalma; Mr. J. E. Hewett; Capt. Lugard; Mrs. Hutchinson, daughter, and two sons; Miss Hutchinson; Mrs. Aitchison and native female servant; Miss Aitchison; Mrs. J. S. Veale; Mrs. Henderson; Mr. Mellish; Mr. A. McCombie; Mrs. Cameron; Mrs. Doran; Mr. and Mrs. A. W. Wright; Mr. Moscrop; Mr. W. Todd; Mr. F. Todd; Mr. Sealy; Mr. E. Glenn; Mr. C. E. Benn and native male servant; Mr. F. Grant; Capt. Gardiner's ayah; Mr. Tait; Capt. and Mrs. Johnstone; and Mrs. Aiche, 2 infants, and child.

From Venice.—Miss Money; Mr. Soundy; Mr. and Mrs. McFadyan; Mr. Morgan; Mr. S. V. Morgan; Mr. E. Calvin; and Mr. and Mrs. Marshall.

From Brindisi.—Colonel Bowen; Major C. S. Williams; Mr. C. C. Benn; Mr. and Mrs. McKinnon; Mr. J. Chalmers; Mr. McNaughten; Mr. A. Webster; Mr. Jamrack; Mr. Milner; and Mr. McLean.

From Suez.—Mr. Bigelowe; Mr. Bacon; Mr. Shafner; Mr. Campbell; Mr. Destres; and Dr. Brett's ayah.

PASSENGERS SAILED.

Per P. and O. Str. *Baroda, December 15th:*

For Southampton.—Mr. Irwin; Mr. and Mrs. Kerry; Mrs. Hutton; Mr. and Mrs. J. Robson, child and 3 infants.

For Brindisi.—Mr. Pendlebury; Mr. J. F. Beddy; Lieut. Col. and Mr. Fairlie; Mr. G. E. Smith; and Mr. J. Kibble.

For Venice.—Major Thompson; and Lieut. Miller.

For Malta.—Dr. and Mrs. Pemberton, child, and Miss Pemberton.

For Suez.—Mr. Overbury.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

INGLE—DAY—December 6th. at St. Thomas' Cathedral, by the Rev. Ward Maule, Arthur F. Ingle, Esq., Bombay, to Charlotte Sophia, daughter of Arthur M. Day, Esq., of Rathgar, Dublin.

COX—RANKEN—Dec. 13th, at St. Mary's, Poona, by the Rev. G. Watson, Arthur Frederick Cox, Esq., Madras Civil Service, to Flora, daughter of Alexander Ranken, Esq., of Hampstead London.

McPHERSON—VINING—Dec. 16th, at St. John's Church, Upper Colaba, by the Rev. Ward Maule, Mr. Malcolm McPherson, of the *Bombay Gazette*, to Bessie Helen, third daughter of the late Frederick Hindes Vining, Esq., of Bombay.

DEATHS.

CUTLER—Dec. 5th, at Secunderabad, after a lingering illness, Mr. Robert James Morley Cutler, Pleader, aged 36.

MORRIS—Dec. 17th, at the Parsonage, Mazagon, John Robert, youngest son of A. F. Morris, Esq., Nautical Assistant, Harbour Defences.

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